

The Church School Teacher

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Just a Few Words

By THE EDITOR

WEEKDAY religious education is not a dead issue. For a few years it seemed to be so. But the United States Supreme Court put its stamp of approval on released time religious instruction—the right of parents to have their children excused from public school during school hours “to repair to their religious sanctuary for worship or instruction.”

Constitutional

That makes weekday religious education—even released time—constitutional. Said the court: “When the state encourages religious instruction or co-operates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions.”

The religious leaders in our congregations are sensing the inadequacy of a religious education program which uses only Sunday morning. If we carry on our task of evangelism and education, our

Sunday schools continually will expand. And, if our educational program is limited to Sunday morning, our buildings will never keep pace with our enrollments. We must make more imaginative use of the time between Sundays.

For example, the Saturday school needs to be tried by more congregations. A report from one congregation which has substituted the Saturday school for the Sunday school tells about happy results.

Nursery and Kindergarten

Some congregations are holding pre-school classes on week-days. To shift the nursery and kindergarten departments to a weekday not only takes the pressure off Sunday morning, but makes possible longer sessions for the pre-school children.

Since the opportunities again are wide open for a religious education program held within public

school hours we need to consider its possibilities. Some communities are finding "released-time" schools

highly desirable. So we have built this issue around *released-time*. We hope it will give you ideas.

My Life is in Thy Hand

*Against Thy bosom, Lord, to lie this day
Like John, is not for me to say;
Or to be chosen for some other part,
Perhaps a Peter, quick of heart,
'Tis all within Thy hand.*

*To be a Matthew, Philip, or a Paul,
Or Stephen stoned outside the wall;
A nameless one who watched his flock by night,
And told abroad the holy sight,
'Tis all within Thy hand.*

*Whatever in this world my part may be,
A grateful heart grant unto me;
So with my heart, and hands, I'll serve Thee still
And do whatever is Thy will.
My life is in Thy hand.*

—ROBERT DOLF

A New Day Dawns for Weekday Religious Education

The Supreme Court Decision - A Blessing and a Challenge

By ERWIN L. SHAVER

Decision Highlights

IN JUNE, 1948, three months after the Champaign case decision, opponents of weekday religious education brought suit against the program conducted in New York City and attacked the constitutionality of the state law permitting "absence for religious observance and education." In all the courts of this state—the Supreme Court (the lowest branch), the Appellate Division, and the Court of Appeals (the highest branch)—the practice and law were upheld. On January 31 and February 1 of 1952 the case was heard by the United States Supreme Court. On April 28 the Court rendered its anxiously awaited decision. By a vote of six to three, our highest court sustained the actions of the New York courts. It has thus put its stamp of approval on the right of parents to have their children excused from the public school during school hours "to repair to their religious sanctuary for worship or instruction."

To abbreviate the "governing," or majority opinion is not easy, because it is so filled with significant and welcome statements. Every friend of religion should secure a copy and study it carefully. We can point out only a few highlights:

"We are a religious people whose institutions presuppose a Supreme Being." In this and other supporting statements the Court has reaffirmed a previous decision of exactly sixty years ago. In the case of *Holy Trinity Church vs. United States* the Court said, "This is a religious people . . . From the discovery of this continent to this hour, there is a single voice making this affirmation." Those of various schools of thought, who have endeavored in recent years to bring our governmental and educational institutions

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to a position of neutrality as between religion and non-religion have been rebuffed.

"The First Amendment . . . does not say that in every and all respects there shall be a separation of Church and State . . ." In the explanatory paragraph following this sentence, the Court makes room for many co-operative practices which show a friendliness to religion on the part of our government. "This is the common sense of the matter," said the Court.

End To Controversy

"When the state encourages religious instruction or co-operates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions." "We cannot expand it (the *McCollum* case decision) to cover the present released time program unless separation of Church and State means that public institutions can make no adjustments of their schedules to accommodate the religious needs of the people. We cannot read into the Bill of Rights such a philosophy of hostility to religion." In such pronouncements as these, in the spirit and content of the entire governing opinion, and in the Court's action affirming the judgment of the New York

courts, the right to have weekday religious education within school hours, when parents so request it, has now become a part of our national law. "The decision at last puts an end to the controversy," says the Honorable Charles H. Tuttle, "chief" of the legal defense staff, who has fought in behalf of this program for more than a quarter century.

Hopes Fulfilled

The friends of weekday religious education are grateful for this favorable decision. They have based their program upon the right of parents to direct the education of their children, one of the "unalienable rights" with which "they are endowed by their Creator." This historic American concept of democracy has been sustained. The High Court has disavowed the totalitarian doctrine that children are "mere creatures of the State."

This momentous decision also fulfills the earnest desires of our local public school teaching staff. According to survey figures released by the National Education Association two years ago, five-sixths of these local educators in communities where the program is operating, are "favorable toward the religious-education program" and nine-tenths of these favor a

program held within school hours. Our public school teachers, close to the heart of child life, have been most friendly and co-operative with parents and weekday church school teachers in the religious education of children. We are sure that, within the limits of the law, they will continue to be so.

The Dilemma Ends

One of the troublesome dilemmas facing many Protestants has now been resolved by the Court's action. For more than a hundred years they have been active and loyal supporters of the public schools. They have agreed with Horace Mann, that these schools should not be used for sectarian purposes. For the past forty years it has seemed to most of them that the "released time" plan is a workable answer to the problem of including religion in the child's everyday education. Some Protestants have recently despaired of this or any other solution and have promoted Protestant parochial schools. Now that the green light has been given to released time, we believe the trend toward separate schools among Protestants will decline and the traditional support of the public school system will be continued.

Meaning for the Future Program

The implications and possibilities of this welcome decision for the future program of weekday religious education are many. Planning and experimentation in the years ahead will reveal them.

It is now the "unalienable right" of every parent of a public school child, if he so requests it, to have his child excused for "religious observance and education." In no state or local community can this right be denied. The Court, in its governing opinion, and in upholding the New York law and practice, has made this clear.

What an Opportunity

On the basis of this now "secured" right, it is possible for every American community to set up a weekday religious education program on school time. The supposed legal barriers have now been removed. What an opportunity! But, what a serious responsibility! And, one to be undertaken only after long and careful planning.

It is to be noted that the law now upheld provides for pupil excusal not only for religious education but for religious observance. In fact, the opinion in various ways reveals a considerable breadth at this point. Among its illustrations it mentions, "A Protestant wants

the afternoon off for a family baptismal ceremony," and also says that whether absence is permitted "occasionally for a few students, regularly, for one, or pursuant to systematized program designed to further the religious needs of all the students does not alter the character of the act." Thus the diverse "religious needs" and even "sectarian needs" of our many churches are equally cared for.

Assignment With Power

The New York law held constitutionally valid by the Court, provides further that this excusal of pupils shall be permitted "under rules that the commissioner shall establish." Having been given this assignment with power, the New York commissioner has been free to implement the law with such regulations as his judgment dictates, provided that they are legally valid. It is expected that the various state commissioners of public instruction will make such rules as are necessary to prevent infringements of law (for example, requiring a request from the parent, and prohibiting the use of public school rooms or machinery). They will also make rules needed to help public schools "accommodate their schedules to a program of outside religious instruction"

(amount of time allowed and the time schedule for various classes). In this implementation of the program public school and religious leaders will, we are sure, co-operate wholeheartedly.

Pressing Forward

A new day is dawning for the weekday religious education program. Its friends and supporters will be most helpful and constructive if they withstand any temptation to establish weak, unstable and short-lived programs or to "get by" with legal infractions because their communities may not object.

Several of the news comments and editorials based upon the recent decision, while accepting the wisdom of the legal opinion, call attention to potential weaknesses of the program. The New York *Times* editorial of April 30 says: "We find the majority opinion persuasive. At the same time we recognize the danger of abuses . . . The challenge to our various faiths is to make the program more vital, more meaningful, while avoiding such dangers as admittedly surround an arms-length partnership—in separation between schools and religion."

The weekday movement now enters into a period when it must

maintain a high set of standards. The Department of Weekday Religious Education of the National Council of Churches, through the work of its Committee on Weekday Religious Education, has adopted such standards. But adoption is not enough. These standards must be implemented, extensively and intensively, to the end that every state and local weekday system in which our churches are involved follows them in spirit if not in detail as it initiates a new program or reconstructs an old one.

We are grateful that the dark days of legal uncertainty have now come to an end. The bright new day that is dawning for the week-

day religious education program will continue to be bright if those who believe in it and have fought for it accept the challenges which it now offers. These challenges are: to preserve the letter and spirit of the law, to give the program deserved moral and financial support, to provide educationally valid curricula and teaching methods and to work for the utmost co-operation between the churches.

The future of the weekday movement is now in our own unfettered hands.

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Communism is based on class consciousness, which never makes for a happy society. Communism's destiny is clear: class consciousness becomes suicide—only a universal consciousness can survive, which is the reason the Gospel is so pertinent, for it brings the sinner and God together and all the classes in between.

From an address by DR. TOYOHICO KAGAWA

The Weekday Church School Program on Released Time

By GERTRUDE LUNDBLAD

*Parish Worker,
First Lutheran Church,
Worthington, Minnesota*

WORTHINGTON, Minnesota, a city of 8,000, has a well-organized weekday church-school program. Always operating on the system of released time, it has been in progress approximately 14 years and has grown steadily during that time. Until recently, the program included grades one through eight, and then in the spring of 1950 it was recommended by both pastors and public school administrators that grades nine through twelve be added. Consequently, in the fall of 1950 the program expanded to include all twelve grades. This addition has met with favor and success.

Administration

The administration of the school is carried on by the pastors of the city and public school administrators, including the Superintendent and the three principals (grade school, junior High, senior High). It is interesting to note that both Protestant and Catholic churches

are represented. All of the Protestant churches of the city, numbering fourteen, participate, and also one Catholic church.

Faculty Evaluation

This administrative group convenes twice a year, in the fall and spring, and at the fall meeting officers are elected—president, vice-president, and secretary. The office of president is always filled by a pastor; the secretary from the public school administration. In recent years the teachers who constitute the faculties of the various churches have been invited to the spring meeting, thus giving an opportunity for an evaluation of the year, for making suggestions for the following year and for fellowship. Sometimes there may be another meeting during the year, such as an institute, which is held for the purpose of discussing some topic relevant to the week-day school. It might be added here that the spirit existing among the churches is of a fine nature, and

thus it adds to the effectiveness of the over-all program.

Each church is responsible for its own program such as curriculum, faculty, and finances. A few of the smaller churches work together because they lack facilities, and working together alleviates that problem somewhat.

System

The time schedule is set up by the public school, and each church is responsible for receiving the children at the appointed times, and also dismissing them promptly, so that they may return to their classes on time. The first period in the morning is given to the high school and one junior high class, the 9th. By common consent of the students, their classes begin 15 minutes earlier than regular public school time, making the period 40 minutes long. The other classes come at various times during the day. The time length for grades 1-6 is 50 minutes; grade 7, 45 minutes; and grade 8, 40 minutes. The time given for each class does not include time spent going to and from classes.

The teachers of grades 1-6 meet their pupils at the door of the public school and escort them back following class. This eliminates

confusion and is also a safety measure in crossing streets.

Report Cards

Report cards are given to all students at regular intervals. They are uniform for all churches. Previous to this year the cards were handled as follows: given out every 6 weeks for grade school, every 9 weeks for junior high and high school; A, B, C, used as standards for grading; cards given out through the public school—that is, cards were marked by weekday church-school teachers, but given to students along with their public school card and returned there. The plan was changed this year and now is as follows: cards given out every 12 weeks for grade school, every 9 weeks for junior high and high school; S Satisfactory and U (Unsatisfactory) used as standards for grading for class work, conduct, interest, progress, and effort; cards are now given to the students directly through the church and returned there.

High Attendance

The weekday school has always been of voluntary nature, and for the past several years there has been 100 per cent attendance in grades 1-6. During the current

year 88.7 per cent of Junior High, and 55 per cent of Senior High attend weekday church school.

Evaluation

The fact that the school continues with success each year indicates that the school is practicable and is looked upon with favor. It seems that a large majority of parents encourage their children to attend, and are thankful that there is such an opportunity for their children to receive further religious training. New people coming into the community often know of the program and accept it as a responsibility. The children, too, accept weekday church school as a normal part of their education. The fact that their attendance is voluntary, and that a large number of them attend, indicates their approval of it.

The public school administration contributes much to the smooth running of the weekday program. Because they feel it is of value, they advocate it and do all that they can to co-operate with the churches. An example of their interest in the program was revealed when they urged the adoption of a high school program.

Familiarity With Bible

The churches, of course, welcome this opportunity for religious instruction for it certainly proves to be of value. The period of instruction in the weekday school is longer than the period in the Sunday school. It has often been found that by the time students reach the confirmation class they are more familiar with the Bible and feel more at home with it than those who have not had the advantage of weekday school. It has also strengthened Sunday morning youth Bible classes, for the more that is known about the Bible the more interesting it becomes. Often the churches learn of new families first through the weekday school.

Conclusion

We recognize that the size of our community presents an advantageous situation. We also realize that the program can be improved upon. However, we heartily recommend the weekday church school program on released time to all communities. We feel that the smaller communities where each church can conduct its own program offer special advantages and opportunities.

Released Time in High School

By PASTOR C. J. CURTIS

*Christ Lutheran Church,
San Lorenzo, California*

THIS article is written to explain a program now in use for released time religious instruction for high school students. In our California community many people were impressed by the vigorous and aggressive nature of the Roman Church in the released time program. The Protestant pastors were confronted with the question as to why nothing was being done for Protestant students. Everyone agreed that we had a splendid opportunity for religious teaching through the released time program. However, the problem seemed complex at first. Who would sponsor the Protestant program? Where would classes meet? Who would do the teaching? Where could we find material which would be non-sectarian? What would the reaction of the community be?

Pastors takes Initiative

The San Lorenzo Council of Pastors (ministerial association) decided to take the initiative in beginning a program of released

time instruction. It was decided that we should begin our work on the high school level, since we have only one high school in San Lorenzo. The grade schools were so numerous that it was impossible to begin the program on that level immediately.

When we contacted the high school administrators, we were surprised to discover that they, too, were wondering why the Protestants were so slow to take advantage of the released time provisions. The attitude of the school administrators was not merely permissive, but most co-operative and positive.

Meeting Place

The laws do not allow released time classes to meet on the public school property. Therefore, we faced the problem of finding a meeting place close to the school. It is necessary to meet near the school because students are allowed only one hour per week during school time for the classes and no time should be wasted hiking

long distances to a meeting place. Further, the safety of the students must be considered. Those who sponsor the released time program are responsible for the students' welfare during the hour he is released.

Our problem of a meeting place was solved when a church only a block from the high school offered the use of its educational building without charge.

Teachers

The next problem we faced was finding teachers. We were aware of the fact that some release time programs have failed because of inadequately trained teachers. We knew that a teacher in this program must be ecumenically minded. There is no place for sectarian bias in an inter-church program of this sort.

At first we explored the possibility of hiring a student from a near-by seminary. However, it was suggested that we had a potential teaching staff in our local pastoral association. It was finally decided that we should ask local pastors to teach, if they were willing to assume the extra work and responsibility involved.

It was decided that any pastor

who taught in our program must have a B.D. or its equivalent from an accredited seminary. This rule was felt to be necessary for three reasons. First, we wanted to maintain the best possible level of instruction for our high school students. Second, we did not want to run the risk of jeopardizing our program through inadequate teaching of a sectarian tangential nature. Third, we desired to assure the school administrators and the community that we were securing the best available instructors for our released time high school classes.

Division of classes

The high school group naturally divides itself into four sections. However, because we are only a year old in our program, we have not expanded to our maximum program as yet. At present we hold two sections of instruction. The first section is composed of freshman and sophomore students. The second section is composed of junior and senior students. It is our plan to have four sections next year so that the freshman, sophomore, junior, and senior class will each have its own class.

At present we have two pastors teaching each semester. Next year

we hope to have four pastors teaching every semester. It should be noted that the semester system provides opportunities for a larger number of pastors to participate in the teaching. The semester system provides the further advantage for a pastor to teach one semester and be relieved of the duties the following semester if he so desires. The ideal might be to ask pastors to teach every other semester.

Our classes meet at 1:55 P.M. every Thursday during the school year. Students desiring to enroll sign a released time religious education card in the high school admissions office. The parent's written consent is necessary for a child to be released for the hour period.

Curriculum

Next to the problem of finding adequate teachers was the problem of providing a balanced and proper curriculum. The courses used in released time classes must be of a non-sectarian nature. Our problem was where to find high quality material that had proved satisfactory. One of the pastors in our group pointed out that the NEA had published a report which stated that the Bible itself was a non-sectarian book. The implica-

tion was that good material in the area of Bible History certainly should be available. Committees were set up to secure and study workbooks obtained from various Councils of Churches offering high school released time courses. To our pleasant surprise we found that there was a good deal of excellent material available.

Here is a list of manuals and workbooks which in our opinion were suitable—eight workbooks published by the Department of Christian Education, Council of Churches of Christ of Allegheny County, 230 Oliver Ave., Pittsburgh 22, Pa. These workbooks each contain enough material for one semester, and are arranged as follows: 1. *The Life of Christ* (9th Grade, 1st Semester); 2. *The Teachings of Jesus* (9th Grade, 2nd Semester); 3. *Old Testament Biography and History* (10th Grade, 1st Semester); 4. *Old Testament Biography and History* (10th Grade, 2nd Semester); 5. *New Testament Biography and History* (11th Grade, 1st Semester); 6. *New Testament Biography and History* (11th Grade, 2nd Semester); 7. *History of the Christian Church* (12th Grade, 1st Semester); 8. *The Church in America* (12th Grade, 2nd Se-

mester). This curriculum is the one which we are now using and it has proved itself satisfactory for released time on the high school level.

Other materials of a similar high quality which we considered using may be obtained from the Virginia Council of Churches, Inc., Planter's Bank Building, Bridgewater, Virginia. This course is arranged under the general topic, "A Nation Under God."

One of our curriculum committees also recommended the *Senior High School Course*, by Purd E. Deitz, which is available through the Eden Publishing House, St. Louis, Missouri.

The most desirable way to decide upon a proper curriculum is to secure all available samples of workbooks and manuals and study them thoroughly for adequacy and suitability.

Response to program

We have discovered that the high school students who have attended our classes are very appreciative of our program. The majority of the students are from local churches and our program might be considered a supplement to regular Sunday school and con-

firmation instruction. Our hope is that as the program develops we might reach more non-churched students. Our first classes were small in comparison to the total student body of a large high school. We had about a dozen students in each of our two classes this year. However, we felt that a sturdy embryonic development would be the most desirable. As teachers we remind ourselves that our Lord began his great work with a dozen loyal students.

Parents Grateful

Several parents of children in the released time classes have voiced their appreciation of the work being done in our classes. It is our hope that such favorable reaction will slowly work through our local churches and community generally and thus help our enrollment to grow.

Publicity for our courses was at first confined largely to local churches for it was our desire to start with a solid core of students and expand slowly. There is opportunity for publicity through the high school bulletins and announcements if the administration is willing. As the program develops one of the best methods of publicity is

through students contacting one another and telling about the course and what it means to them.

The reaction of the pastors who have taught this year is very

favorable. We all agree that it is a wonderful opportunity, an enjoyable experience, and a richly rewarding investment of teaching time.

Rural Living: Do You Know the Answers?

A TRUE-FALSE TEST

By PASTOR ARNOLD H. NELSON

Blakesburg, Iowa

1. While the total U. S. Population has increased, the rural population has also increased.
2. While the rural population including towns up to 2,500 has increased, the farm population has decreased.
3. The decrease on farm population is likely to affect the open-country Sunday School more than the small town Sunday School.
4. We have been making gains in the Rural Church category going from 599 Rural churches to 610 in 1951.
5. Since 1946 we have lost or/and merged 45 rural churches.
6. There are proportionately more children in rural population than in the urban population, even though farm families have fewer children than formerly.
7. The greatest numbers of unchurched folks among rural people are hired farm workers and tenants.
8. In the last ten years electricity has come to 45% of farm homes.
9. It is inevitable that our open country churches will continue to decline in numbers.
10. Because of better roads it is easier now for pastors to serve two rural parishes than it was in 1930.
11. A rural church which has had a net gain of one new member a year has kept up with the rural population increase, while an open-country church which has shown a net gain of two a year has proportionately a better gain than the church as a whole.
12. Rural Life Sunday should be observed in town churches as well as open country churches. It coincides with Mothers' Day this year.
13. The soil is a farmer's greatest farm asset.

Answers are on page 18

New Weekday Texts

Weekday Church school requires curriculum material. Pastor C. J. Curtis (see "Released Time in High School") tells how his committee chose their texts. Many churches of the American Lutheran Conference have used the co-operatively-produced texts called Weekday Church School Courses. These latter are described in our publishers catalogues.

The latest Lutheran publication in this field has just been produced by the United Lutheran Church. To introduce these texts we print the following excerpt from an article by W. Kent Gilbert, the editor of the series.

Pastor Gilbert begins his article with a short introduction of the Christian Growth Series and the Vacation Church School Series and then indicated some of the unique features of the new weekday series.

ATHOUGH there are many points of difference in the weekday series, three things will immediately strike the church as new in the material.

Approach

The first of these is the general approach. The difference in approach may be seen most readily by comparing the material to that of the Sunday and vacation schools. The Sunday school is intended to be extensive, covering the whole range of Christian education to the extent that time permits. The vacation school dwells on annual themes that are uniform for the entire school. The weekday school is planned for thorough and intensive study of those things which are essentials of the Christian faith and life. The weekday series will deal with specific, well-defined goals relating to the life of Christ, the Old and New Testaments, Christian history, Christian faith, and Christian life.

Study of the life and work of Christ is a good example of the way a theme is covered thoroughly in the series. In the second grade, the pupil is introduced to Jesus as a person, the Son of God, through the study of selected episodes in his life. In grade four the pupil is ready for a more connected view of Christ's life—this time based on Mark's Gospel and seen through the eyes of Peter. In the seventh grade a full year is spent on a thorough biography of Jesus, utilizing all Gospels. Grade eleven deals with the effect of Christ's work in our modern world and particularly in the life of the pupil.

Format

The second strikingly different thing about the weekday series will be its format. In every grade the pupil will have a cloth-bound reading book, comparable in quality to his public school texts. This means a nucleus for a personal religious library for the pupil whose school can afford to give him his book at the end of the year. On the other hand, in schools where economy is essential, cloth-bound books mean a saving through re-use for several years. In addition to the reading book, pupils in the first six grades will have workbooks, and in every grade there will be a cloth-bound teacher's guide.

Grading

The third new feature of the weekday series will be the grading. The material will be closely graded with one course corresponding to each of the twelve grades in public school. Where small classes require combination, schools are urged to use the following groupings: grade I and II, grades III and IV, grades V and VI, junior high (VII, VIII, IX), and senior high (X, XI, XII). The advantage in such grading lies in the possibility of preparing material that will meet much more exactly the needs of the child in a given grade.

Four courses have now been published. They are grades III, V, VII, and X. These give one text in every division except I and II. This group will be supplied in the second year of production when grades II, IV, VI, VIII, and XI will come off the press. Grades I, IX, and XII will complete the series in 1954. Following is a brief description of each of the four books which have appeared.

Grade III, GETTING ALONG, by Mabel Fenner and Wilma Sudhoff Keyser. The reading book and workbooks are beautifully illustrated in two colors. This course is built around the experiences of two eight-year-old children, Tim and Penny, who learn the importance of following God's rules for living. Basic biblical material are the Ten Commandments and the teachings of Jesus regarding our relations with God and fellow men.

Grade V, BIBLE ADVENTURE, by the Rev. Joseph Inslee. Illustrated in two colors. This is the fascinating story of two fifth-graders who are translated mysteriously into biblical times where they become eye witnesses of some of the great happenings in biblical history. The first semester deals with such Old Testament personalities as Abraham, Joseph, Moses, Saul, David, Solomon, Elijah, Jeremiah, and Nehemiah. The second semester treats the story of the New Testament church as told in the Book of Acts. The writer has done an excellent job of giving a fresh approach to the study of the Bible. For example, in one session the pupils are to imagine that they are archeologists digging into the ruins of ancient cities to learn the history of Bible times.

Grade VII, THE DAY OF JESUS, by the Rev. Robert W. Stackel. Illustrated in four colors. This is a continuous biography of Jesus told in a readable style which will interest junior high school age pupils. It is designed to give a connected picture of the life of our Saviour to correct the fragmentary knowledge gained in other ways.

Grade X, WHY?, by the Rev. John R. Brokhoff. This is a course on problems of faith and life which actual tests have shown to be the greatest concerns of high school pupils today. The pupil is shown how to discover the religious implications of a problem and to turn to the Bible for guidance in its solution. Some of the questions include: Why do men believe in God? Why do good people suffer? Is there one right religion? What about science and religion? Can I be Christian in the crowd? Where do Christianity and Communism clash? What should I do in wartime.

One thing which will stand out in every course of the series is the way in which the Bible is a vital part of it. As early as possible, the pupils are trained to read and study the Bible itself. As reading skill develops, the pupil is led into new and more extensive use of the Scriptures. More and more as the pupil advances, he is led to discover the thrilling and inspiring character of the Bible itself. He is never led to believe that the pupil's study material is a substitute for the Bible itself.

ANSWERS TO RURAL LIVING

(True False test on page 15)

1. *True.* Rural population has increased from 57 $\frac{1}{4}$ million in 1940 to 61 $\frac{1}{4}$ million in 1950.
2. *True.* There has been a 17% decrease in farm population since 1940 or a decrease from 29 to 23 million since 1940.
3. *True.* This is because the open country church usually has a homogeneous farm population membership, and the farm population has declined.
4. *False.* The figures should be reversed.
5. *True.*
6. *True.* This is one of our most challenging reasons for improving our rural church schools.
7. *Only partly true* because a great number of city workers now live in the country and it is they who constitute the newest group of unchurched and the largest.
8. *True.*
9. *No. No!* There is no trend that needs to be interpreted as final and inevitable. "It is well to remember that progress—or decay—is usually more rapid in periods of changing conditions when more choices than usual are made." Arthur Raper "Go out into the hedges and the highways and compel people to come in. Bring in the poor and maimed and blind and lame." Jesus in Luke 14.
10. *True.* Better roads and better cars are a big help.
11. *True.* An open country church making such gains consistently is overcoming the trend and is on the way to an effective evangelism program. (Most open country churches are smaller than most small town and town churches.)
12. *True.* The date is May 10.
13. *True.* Stewardship of the soil comes next to stewardship of life as the most important calling of the Christian farm family.

"And the Boys Grew"

By FRANS A. VICTORSON

*Chairman of the Boys Work Committee
Augustana Lutheran Church*

"AND the boys grew" is a simple statement of fact, whose accuracy no parent will question. It is from the 27th verse of the 25th chapter of Genesis. We are told in this verse about two boys; one was a skillful hunter, a man of the field, and the other liked to live in tents. Our interest in them, however, is that they were boys actively engaged in the universal occupation of boyhood, namely, growing up.

Anxiety

When boys grow up, especially when they are growing very fast, it is inevitable that those who love them should be just a little anxious about them. They will not understand that anxiety at the time, but almost before they know it, they will be experiencing it themselves for their own sons and grandsons. That is the kind of anxiety that we feel for the growing boys whom we love. We are quite naturally afraid that they will break their necks by taking reckless chances; yet we rejoice in their youthful daring. But our greater concern

is that our boys will carry over into manhood the deep and gallant spiritual conviction which the best of them can show so finely today.

It can be done; but it is not easy, as all of us who are older know full well. It may be harder to carry the ideals of Christ into mature manhood than to carry the heaviest pack on the longest Scout hike ever taken. Some men drop their ideals as a lazy hiker drops his pack. It is easier then, perhaps, but it is not good Scouting. It is not good citizenship. It is certainly not good Christianity. Our Blessed Saviour carried the cross on His shoulder and in His heart.

Not a Religion

Scouting is not a religion; it must never be allowed to become a religion. But Lord Baden-Powell, founder of Scouting, realized the value of a spiritual foundation for every movement that was to live, and so he made duty to God the first part of his Scout promise as it is the first part of every Scout promise in the world. This point is emphasized in the Constitution

of the Boy Scouts of America as follows: "The Boy Scouts of America maintain that no boy can grow into the best kind of a citizen without recognizing his obligation to God. Its policy is that the organization or institution with which the Boy Scout is connected shall give attention to his religious life."

In the Reflection

Scouting gives to the Church and to the service of Christ the pre-eminent place due it in the lives of men, and this teaches young men to perceive in every object and created thing of beauty, its true splendor in the reflection of divine Light. Thus Scouting becomes the handmaiden of the church school, a tool to mould the stock of last Sunday's lesson into a deep and significant spiritual experience.

While there is evidence of a greater interest in religion today than ever before, nevertheless, there is also a great need for the application of its fundamental principles in everyday living. Dr. Ralph W. Sockman, in his book, *The Higher Happiness*, makes reference to a survey in which 95 per cent of the people interviewed stated their belief in God, and yet

only 39 per cent indicated that it influenced the fundamental aspects of their daily living. It is the Church's business to teach a boy what a Christian should believe, and be, and do. It is also the Church's business to make these teachings more than just expressions of idealism by providing levels of application just as it has provided levels of learning throughout its entire Parish Education Program.

Natural Experience

Cubbing, Scouting and Exploring furnish not only the levels but also a natural experience into which the application of the teachings can be made. The Scout program works adroitly, by a thousand specific habits, to anchor a boy to modes of right living as securely as if held by bands of steel; but best of all, its exhibits something akin to genius in devising situations that test a boy's self-reliance physically, mentally and spiritually.

The Scouting program can be the church school's proving ground for years to come. This is a guarantee that few other movements can dare to make. In spite of the expanding curriculum of the schools and their extra-curricular

activities, all the new youth activities which have been organized to cater to the special interests of special youth groups, all the new entertainment media, good and bad, Scouting has *not* been superseded and made an anachronism, a social agency old beyond its time, obsolescent, a movement which is running down. It is estimated that, under the present Three-year Program, "Forward on Liberty's Team," enough new units will be organized to show a net gain of 16,600 units by the end of 1954.

The above statistics raise the question of sponsorship. Let us answer it this way. At present there are 100,000 P. T. A. and other Parent Associations in America. The Parent Teacher Associations sponsor 10,000 Scout units. There are 110,000 civic organizations made up of clubs, lodges and posts in America. These civic organizations also sponsor

about 10,000 Scout units. There are over 200,000 churches in America of which 30,000 sponsor Scout units. In other words, of the 360,000 potential sponsors, 170,000 are churches. Naturally not all of these churches will be in a position to sponsor Scout units, but a good many of them will be sponsoring the majority of the estimated 16,600.

"And the boys grew." And they will continue to grow, down through the ages, until the end of time, their appointed hour with God for which the Program of Parish Education has helped to prepare them. There is no danger of running out of boys. 1951 produced the largest number of births in our history and 1952 may exceed 1951. The following table shows the Annual Boy Crop figures, each year up to 1960, at 8, 11, and 14, based on the 1950 Federal Census:

Year	8 Yr. A.B.C.	11 Yr. A.B.C.	14 Yr. A.B.C.
1950	1,336,000	1,135,000	1,089,000
1951	1,394,000	1,176,000	1,109,000
1952	1,405,000	1,193,000	1,146,000
1953	1,377,000	1,332,000	1,131,000
1954	1,490,000	1,390,000	1,172,000
1955	1,674,000	1,400,000	1,189,000
1956	1,708,000	1,372,000	1,327,000
1957	1,713,000	1,486,000	1,385,000
1958	1,703,000	1,669,000	1,396,000
1959	1,799,000	1,703,000	1,367,000
1960	1,821,000	1,708,000	1,480,000

There will be 36 per cent more eight year old boys as potential Cubs in 1960 than in 1950. There will be 50 per cent more potential Boy Scouts at 11 years of age in 1960. There will be 36 per cent more 14 year olds for Exploring.

The Challenge

There is a three-fold challenge in the impressive story of the figures we have recorded here. First, there is a challenge for the church school as well as the Scout unit, to *recruit* an ever increasing number of an increasing number of available boys. Secondly, there is the challenge for the church school to *instruct* these boys to the extent that has never before been achieved. And, finally, there is the challenge for Scouts to make a dynamic application of what they have been taught, in the church school, to every day living. This is called *witness*, so living that the world knows they talk with Christ. This is the ultimate aim of our every effort. Recruitment is not

enough, nor instruction. The fruit of the branch must be the expected yield of the tree.

Kingly Continence

In our training for spiritual conduct, life situations are as significant as the accumulation of information. Habits of conduct are not formed in a vacuum. The life situation calls for action. That is what John Ruskin meant when he wrote: "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their body and souls." This is what we accomplish when the church school furnishes the knowledge and Scouting provides the experience through which that knowledge is applied.

"It must be assumed that the Christian citizen has the right and the duty to make decisions for himself and that he is in duty bound to pass judgment upon the legality of the orders which his government issues. He cannot evade on the pretext that he is not responsible for secular affairs. Nothing is 'secular' to the Christian conscience."

BISHOP BERGGRAV

The Nursery Department

By RUTH M. SWANSON

Part II. (Continued from last month.)

THE PREVIOUS discussion was concerned with the function of the Nursery Roll and the seemingly unlimited duties of the Nursery Roll secretary. Undoubtedly, most readers thought: "It would take an unusual person to do all the things suggested as part of her work."

Assistants

True! That is the reason for proposing that she be excused from any other job in the church. Setting up a schedule for herself would facilitate her work a great deal. As was stated she needs assistants. Together they may work out a division of labor and thereby lighten the load for all. The invitation which the Nursery Roll secretary delivers to the three-year-olds implies that the Sunday school has a place for them. They will now become members of a regular class and officially begin their Sunday church school experience.

What, then, is the purpose of a class for these very young children?

Marion Poppen Athy has stated it thus: "To make each child conscious of his relation to God; to awaken and develop his faith in God; to strengthen and direct his life with God." A conscientious teacher will work toward that goal as she is growing with the children during their year in the Nursery Class.

Remember the dilemma of the Plum Grove Beginners Department teachers? Their three-year-olds seemed to be causing them trouble. *Let's see what they are like.*

Active

Physically, they are active. A program for them must revolve around things to do rather than things to know. They are short, no more than three feet tall. Everything should be brought down to their level of reach and vision. They have limitations which must be recognized such as undeveloped muscular co-ordination, short attention span and limited endurance. The things

they are asked to do must be interesting and within their abilities.

Curiosity is the key word to their mental characteristics. The three-year-olds need to touch, handle and hold an object to understand it. They investigate and explore everything new. The adjustment from the familiar surroundings of home into the new environment of Sunday school will be made more readily if they find a homey nursery class room. They are credulous and their endless questions must be answered honestly. Anything that will have to be unlearned or that will develop their fear instinct should be avoided. It must also be recognized that they are great imitators and learn as much from the teacher's attitudes and activities as from any verbal teachings. Their limited vocabulary makes it necessary to build up associations for every new word by means of pictures, conversations, etc.

Overcoming Self

These children are as they are socially, largely because of a lack of social experiences. They are self-centered but will soon learn co-operation as they work and play with others of their own age. These associations will also help

them overcome their shyness and timidity. A shy child must never be forced to enter into activities with others. Encouraging an interest in other children and their activities by a smile, kindly conversation and quiet invitation will help him forget himself and become identified with the group more quickly. The desire for attention, if not satisfied, may cause discipline problems, because the three-year-olds will do all sorts of things to gain the attention they want. Such situations may be avoided by expressing approval of their commendable actions and suggesting substitutions for others.

Great Capacity

Spiritually, these children are just in the beginning stages. They recognize the Bible as a special book and are able to practice such basic elements of Christian living as sharing, friendliness, helpfulness and obedience. More important, however, is the fact that they have the possibility and capacity for Christian growth and each teachable moment must be used to help them to a consciousness of God and His love.

It was a happy day for the teachers of the Beginners Department when the Plum Grove dea-

cons approved a separate class for the three-year-olds. *But now—what kind of a room will be needed, what equipment will be necessary?*

A first floor room which is well ventilated, clean and attractive might easily be made to have a home like appearance and be appealing to the three-year-olds. It should be painted with soft, warm colors and have windows low enough that the children can look out. A dust resisting flooring of varnished hardwood or asphalt tile is recommended. Throw-rugs, which can be laundered frequently, should be available for *story-time, rest-time, etc.*; 25 to 35 square feet of floor space per pupil is an established standard for nursery class rooms.

Eye Level

All pictures should be large and clear, with one central figure and a minimum of detail. Permanent ones should be hung where the children may easily see them and point to any part of them which happens to catch their eye. When picture rails are used, they should be low enough that pictures placed on them would be at the child's eye level.

It is necessary to provide a place

for the children's wraps. A moveable wrap-rack with hooks low enough that the children could hang their own wraps is preferable. Such a rack could be moved out of the room if necessary. If hooks on the wall are used, some safety measure should be provided to prevent injury to the child who might accidentally stumble against them.

Chairs designed especially for the three-year-olds are 8-10 inches high. This will allow them to be comfortable with their feet on the floor. The tables are only 10 inches higher than the chairs. The worship center, whether a table or small altar, should also be low enough that a picture placed on it will be at the children's eye level.

A piano is useful but not necessary in a nursery room because it is easier for the children to follow a human voice in learning to sing.

Since much of the teaching in this class is done through play, strong durable, washable and safe toys which are adaptable to a variety of uses should be provided. Low cabinets and shelves, accessible to the children, are recommended for storing toys and such things as they would use during a pre-session period. Other space,

not accessible to the children, is needed for teachers' supplies.

Books fascinate the three-year-old. Picture books are a *must* in the nursery class. The text should be at a minimum and seldom read verbatim by the teacher. However, both pictures and text can be the "conversation-starters" with many shy youngsters.

Goals

It is evident that in Plum Grove, as is so often the case, the church was not built with an educational program in mind. Rooms and equipment such as that just

described will not be found. However, these standards are something to work toward, and in the meantime, a real teacher will use what is available to the best advantage. Kramer's "Equipment and Arrangement" and Stelzner's "Methods for Workers With Nursery Children" have many suggestions for churches with limited space.

Regardless of where the class is held, the room should be kept clean, orderly, attractive and conducive to Christian living.

(to be continued)

WITH RSV TAKE A NEW LOOK AT THE OLD TESTAMENT

Since Peter quoted from the Old Testament on the day of Pentecost, it has been an important part of the Christian Bible. In fact, the Old Testament is the basis of all the teachings about Jesus in the New Testament. All the references to the inspiration of the Scriptures are speaking primarily of the Old Testament (Hebrew 1:1; 2 Timothy 3:16 and the like).

Both the New and the Old Testament record the revelation of the "same God and Father of us all." The Old Testament is the preparation of God for the coming of the Saviour. The New Testament shows clearly how Jesus fits into the expectation of prophets and people. St. Augustine said:

*"In the New the Old is patent,
In the Old the New is latent."*

But Luther more clearly declares that the key to understanding the Old Testament is Christ. That which points to Christ is what is important and enduring.

Quoted from Christian Growth Series Quarterly Senior III, Second Quarter "Christ in Old Testament Poetry and Prophecy."

The Voice That Calls

By W. G. MONTGOMERY

THESE are disturbing times.

Even so, disturbance is not a forerunner of destruction, but a condition in society out of which come great teachers, preachers and religious statesmen to point out a better way for troubled human beings.

Horace Mann was a young lawyer, who became disturbed, and because of this, he also heard the voice that calls.

Opportunity For All

The children of his day got upon his conscience. He could not practice law, could not sleep at night for listening to the voice of countless thousands of children crying for enlightenment. Horace Mann believed that every child should have an opportunity for education and Christian citizenship, and only a few had any rights of this kind.

The schools of Massachusetts were pitifully poor, and most of the teachers were satisfied. And Bible, or Sunday schools, what few they had, were even worse. So, this young lawyer, listening to a voice beyond, gave up a lucrative

profession and the possibility of national fame, stepped out of the courtroom into the school-house and became a crusader for better teachers and schools for the children of that day.

A Crusader

Well, his crusade for the rights of the child created a tempest. Even the teachers became angry and wanted to drive him out of the state. What right did he have, a lawyer, to meddle in school affairs? But Horace Mann just had to meddle. He was so disturbed he could find no rest, except in his holy crusade for the rights of children. A voice had called him, and he had to go on even in the face of resentment and popular opposition.

He made an impassioned plea to the state legislature and persuaded that body to establish a state board of education, the first of its kind in the United States. Then he succeeded in establishing the first school of its kind in America, a normal school for training teachers, with even the teachers opposing it.

Even Nathaniel Hawthorne, brilliant writer that he was, and a close friend of Horace Mann, opposed him. Said he: "Horace will never rest until he has the state bankrupt and every little tot in Massachusetts befuddling its poor brains on a school bench." But Horace had heard the voice that calls, and even the great Hawthorne could not stop him.

His Greatest Work

Then, after a career of reform in public and religious education, he entered politics hoping he might do more. He was elected to Congress, but could get nothing done there. Becoming disgusted with the slowness with which the public responded, he quit political life to become president of Antioch College, a new institution established in Ohio.

It was there he accomplished his greatest work by giving the last ounce of his energy into the great cause of human enlightenment. The last public words of his life were given in closing the baccalaureate address to the graduating class of 1859, when he said: "Young men, you should be ashamed to die until you have won some victory for humanity;" and his own great victory was won be-

cause he was disturbed, and had heard the voice that calls.

Many another great teacher became so, because he was suddenly disturbed about conditions that needed to be remedied, or work that ought to be done, with apparently no one else to do it.

William Rainey Harper

William Rainey Harper was like that. It was while playing in a band at a graduation exercise being held at Denison University, that he heard the voice that calls, and was seized with a powerful impulse to invest his life in the struggle to help humanity to something better morally and mentally. He was so disturbed that he placed his life in the keeping of the Divine Father, was licensed to preach, went to Yale, and becoming first president of Chicago University, literally lifted many thousands of students he personally touched during his long administration of that great school.

Become Disturbed

Perhaps the highest qualifications you and I, too, as teachers may have, is that of becoming genuinely disturbed over conditions round us.

As a teacher, are you ever disturbed; and do you sometimes hear the voice that calls? And are you satisfied with conditions in the church school as they are now? Is your attendance big enough, your influence wide enough, and is your spiritual life and that of your students deep enough?

In fine, are you disturbed? If so, you will probably hear the voice that calls, and with other things equal, you are on the way to becoming a great teacher, leader, or whatever you happen to be.

McGuffey Reader

Notice another who became disturbed. It was more than a hundred years ago in an obscure country school near Oxford, Ohio. This young teacher discovered that the subjects supposed to be taught had no relation to the child's mental age; and so he began the big task of adjusting the book to the boy, and found that to do so, he would have to write his own books.

His name is William Holmes McGuffey. And in 1837, he published his first series of readers; and in twenty years, a hundred million copies of McGuffey readers had been sold. Outside the Bible and the church, McGuffey's read-

ers became the biggest influence in America for education and morality, and all this because one country school teacher had become disturbed about the needs of the children of his day, and had heard the voice that calls.

It is only as we listen to the voice that calls and become disturbed over the importance of our work that we can hope to do our best. And these disturbing times, I am sure, will not prove to be dangerous to religion and morality if we will become disturbed to the extent that we strive to do our best to make conditions better.

Our Only Danger

Becoming satisfied with conditions as they are is our only danger. Are the needs of your church or class or community disturbing? If so, it is only a symptom of life. Death reigns only in those places and persons where nobody is ever disturbed. And so long as we can still hear the voice that calls, we may know that better conditions are ahead, and that the going will be good.

No need to ever be discouraged so long as we can be disturbed. It is only as we become satisfied that we are done for.

Bibles for Russia

By ROBERT T. TAYLOR

General Secretary, American Bible Society

THERE are plenty of Russian Bibles in the United States. There is evidence the Bibles would be used in Russia. There is no way to send these Bibles into the U. S. S. R. in quantity. We have no evidence that Scriptures mailed in are delivered.

These are the plain facts in a situation which is much discussed and about which a considerable amount of misinformation is being put out.

Stocks of Russian Bibles

The American Bible Society has on hand ready for shipment to Russia 84,891 Russian Bibles, 193,714 Russian New Testaments with Psalms and 522,946 Russian Gospels. These are all in the Holy Synod version and in the new Russian orthography. These are from the first editions of Russian Scriptures in the new Russian orthography printed on American soil. They were published by the American Bible Society from 1943 to 1948.

These Scriptures can be purchased for \$1.00 for a Bible, 35c for the New Testament with

Psalms and 2c for a Russian Gospel. They are given without charge to those who can demonstrate real ability to place Scriptures in the hands of Russian speaking people who will read them.

The American Bible Society has published 1,698,200 volumes of Scripture in the new Russian orthography. Of this number, it had in stock on December 1, 1952 84,891 Bibles, 193,714 New Testaments with Psalms and 522,946 Gospels. This means that the Society has distributed 896,649 volumes in the new Russian orthography. Of this number, 220,000 were shipped into Russia through official channels.

The Desire for Russian Scriptures

But do the Russians really want Bibles? Through the years they have always been eager to receive the Holy Scriptures when the way was open. In 1945 the Society shipped 5,000 Russian New Testaments with Psalms and 100,000 Gospels in the new Russian orthography to the Patriarch of Moscow.

When Metropolitan Gregory of Leningrad and Novgorad was in New York in 1947 he stated his willingness to accept 200,000 Bibles, 500,000 Russian New Testaments with Psalms and 1,000,000 Russian Gospels on behalf of the Russian Orthodox Church. The American Bible Society at once shipped through the Amtorg Trading Corporation all of the Russian Scriptures the Society had in stock; 10,000 Russian Bibles, 5,000 Russian New Testaments with Psalms, 100,000 Russian Gospels and 1,000 Ancient Greek New Testaments, to the Patriarch Alexei of Moscow for distribution to seminaries and to the Russian people.

Letters have been received telling of the delivery of these Scriptures and describing the joy which they were welcomed.

Metropolitan Gregory donated to the American Bible Society, in gratitude for the publishing of the Scriptures in the new orthography and for making the generous offer of Scriptures for Russia, a beautiful icon showing our Lord holding His hand on an open book with the following quotation:

"A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another." St. John 13:34-35

So far it has not been possible to complete the shipment of Scriptures. In the meanwhile, the American Bible Society has distributed outside the U. S. S. R. 676,649 copies of the Russian Scriptures in the Holy Synod version and in the new orthography. There is, of course, no way of knowing how many of these may have gone into Russia. We do know Russian people have received the Scriptures with eagerness when they are able to get copies.

Why Not Smuggle Bibles to Russia?

If it were possible to smuggle Scriptures into the U. S. S. R., such activity should not be publicized. There is seldom much smuggling done by a noisy smuggler. Published claims and bungling attempts by uninformed or ambitious groups can result in serious reprisals on Russian Christians and can destroy Scripture distribution to Christians in border countries.

Russia Will Have the Bible

The whole history of God's Word in the world demonstrates that the people will have the

Bible. The ultimate victory is always God's and the Bible always breaks through to the people.

The struggle of the Russian people for the Bible has been long and hard.

The ancient Slav language "Slavonic" was the language in which Scriptures for the inhabitants of the Slavic countries were produced for several centuries. The Bible was first printed in 1581. This language is still in ecclesiastical use.

Bible Work by Russians

The translation into modern Russian currently in widest use is that made under the auspices of the Holy Synod between 1819 and 1872.

Under the stimulation and assistance of the British and Foreign Bible Society, a St. Petersburg Bible Society was founded in 1813 and in 1814 became the Russian Bible Society with Imperial approval. It was disbanded by the Tsar in 1826 but in its twelve year life it had produced translations of the Scriptures into 17 languages, printed in 30 and circulated over 600,000 Scriptures. Such was the life of Russia's only Bible Society. There has never been another national Bible Society of Russia.

Until 1923 the British and Foreign Bible Society continued work through its own staff. When it was forced to cease it had produced in Russian, 344,000 Bibles, 7,132,000 New Testaments and 10,972,000 Gospels and other Portions.

From 1922 until the large printing of Russian Scriptures by the American Bible Society 1943-48, there were a number of relatively small editions printed. These include the first Bibles in the new Russian orthography, an edition of 25,000 printed in Leningrad in 1926 with type set and plates made possible by a subsidy from the American Bible Society.

Pray for the Way

So it is that today the Russian Scriptures are printed and ready for shipment. The Russian people have ever shown a desire for the Scriptures. But the way is not now open. These are days when American Christians must pray and wait upon the Lord.

Our horror of atheism must not be allowed to stampede us into rash actions which are not of the Lord. We must guard against false prophets. Church leaders and our American Bible Society are alert and ready. Our prayers can hasten the opening of the way.